

سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكَتَبُ أَحْكَمَتْ أَيْنُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَإِنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمْنِعْكُمْ مِّنْعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

Sūrah Hūd [(Prophet) Hūd] 11

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif-Lām-Rā. [These letters are one of the miracles of the Qur'ān and none

but Allāh (Alone) knows their meanings.] (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allāh), Who is All-Wise Well-Acquainted (with all things). 2. (Saying) worship none but Allāh. Verily, I (Muhammad ﷺ) am to you from Him a warner and a bringer of glad tidings. 3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

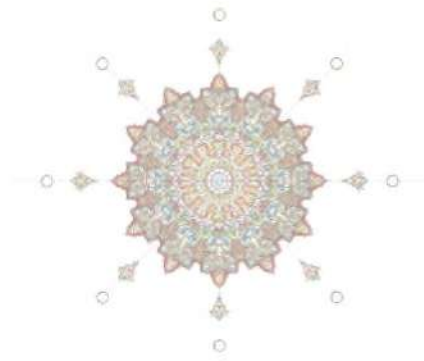
الرَّحِيمِ	الرَّحْمَنُ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
ثُمَّ فَصَّلَتْ	أُحْكِمَتْ ءَايَتُهُ	كَتَبْتُ
then explained in detail	(the) Verses thereof are perfected	(this is) a Book
إِلَّا اللَّهَ	أَلَّا تَعْبُدُوا	حَيِّرِ
but Allah	(saying) that worship not	Well-Acquainted
وَبَشِيرٌ	نَذِيرٌ	لَكُمْ
and a bringer of glad tidings	a warner	unto you
تُوبُوا إِلَيْهِ	ثُمَّ	وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ
turn in repentance to Him	then	and that seek (the) forgiveness (of) your Lord
وَيُؤْتِ	مُسَمًّى	إِلَى أَجَلٍ
and bestow	appointed	for a term
فَإِنِّي أَخَافُ	وَإِن تَوَلَّوْا	فَضْلٌ
(say) then indeed I fear	but if they turn away	His Grace
كَبِيرٌ	يَوْمٍ	عَذَابٍ
Great	(of) a Day (the Day of Resurrection)	(the) torment
		for you

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۖ أَلَا إِنَّهُمْ يَتَّبِعُونَ صُدُورَهُمْ لَيَسْتَخِفُّوا مِنْهُ ۚ أَلَا حِينَ

يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥٠﴾

4. To Allāh is your return, and He is Able to do all things.” 5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (innermost secrets) of the breasts.

إِلَى اللَّهِ مَرْجِعُكُمْ	وَهُوَ	عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ	أَلَا
to Allah (is) your return	and He	over every	thing	(is) Omnipotent	no doubt
يَنْتُونَ صُدُورَهُمْ	لَيْسْتَخْفُوا	مِنْهُ	أَلَا	حِينَ	إِنَّهُمْ
fold up their breasts	that they may hide	from Him	no doubt	(even) when	indeed they
يَسْتَغْشُونَ ثِيَابَهُمْ	يَعْلَمُ	مَا يُسِرُّونَ			
they cover (themselves with) their garments	He knows	what they conceal			
وَمَا يُعْلِنُونَ	إِنَّهُ عَلِيمٌ	بِذَاتِ	الصُّدُورِ		
and what they reveal	verily He (is the) All-Knower	of that which (is in)	the breasts		



﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾ ٦ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

6. And no moving (living) creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (*Al-Lauh Al-Mahfūz* – the Book of Decrees with Allāh). 7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in (good) deeds [i.e., these good deeds should be totally for Allāh's sake and not to show off, and according to the ways and traditions of Prophet Muhammad ﷺ]. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."

وَمَا	مِنْ دَابَّةٍ	فِي الْأَرْضِ	إِلَّا
and (there is) no	any moving (living) creature	on the earth	but
عَلَى اللَّهِ رِزْقُهَا	وَيَعْلَمُ مُسْتَقَرَّهَا	وَمُسْتَوْدَعَهَا	
its provision (is) due from Allah	and He knows its dwelling place	and its deposit	
كُلٌّ فِي كِتَابٍ مُبِينٍ	وَهُوَ	الَّذِي خَلَقَ	السَّمَوَاتِ
(is) in a Book	and He (it is)	Who has created	the heavens
وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ	لِيَبْلُوَكُمْ	عَلَى الْمَاءِ	وَلَئِنْ قُلْتُمْ
and the earth in six Days	that He might test you	on the water	and His Throne was
أَيُّكُمْ أَحْسَنُ عَمَلًا	إِنَّكُمْ	وَلَئِنْ قُلْتُمْ	إِنَّكُمْ
(is the) best	which of you	but if you were to say (to them)	you indeed
مَنْ بَعْدَ الْمَوْتِ	لَيَقُولَنَّ	الَّذِينَ كَفَرُوا	
[the] death	would be sure to say	those who disbelieve	
إِنْ هَذَا	إِلَّا سِحْرٌ	مُبِينٌ	
this (is) nothing	but a magic	obvious	

وَلَيْنَ أَخْرَجْنَاهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ لِّيَقُولُوا مَا يَجْحِسُهُ ۚ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨﴾ وَلَيْنَ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ۖ وَلَيْنَ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَاءٍ مَسَّتَهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿٩﴾

8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock! 9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful. 10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allāh).

وَلَيْنَ أَخْرَجْنَاهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَّعْدُودَةٍ لِّيَقُولُوا	لَيْسَ مَصْرُوفًا	يَأْتِيهِمْ	أَلَا يَوْمَ	يَجْحِسُهُ	مَا
they are sure to say	determined	till a term	the torment	for them	and if We delay
لَيْسَ مَصْرُوفًا	يَأْتِيهِمْ	أَلَا يَوْمَ	يَجْحِسُهُ	مَا	
nothing will turn it away	it reaches them	verily (on the) day	keeps it back	what	
يَسْتَهْزِءُونَ ﴿٨﴾	مَا كَانُوا	بِهِمْ	وَحَاقَ	عَنْهُمْ	
mockat [it]	what they used to	them	and surrounded	from them	
وَلَيْنَ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ	لَيَقُولَنَّ	ذَهَبَ السَّيِّئَاتُ	عَنِّي	إِنَّهُ	بَعْدَ
from him	then We withdraw it	(of) mercy	from Us	and if We give man a taste	
نِعْمَاءَ	وَلَيْنَ أَذَقْنَاهُ	كَفُورٌ ﴿٩﴾	لَيَكْفُرُ	إِنَّهُ	
good (favour)	but if We let him taste	ungrateful	(is) despairing	verily he	
ذَهَبَ السَّيِّئَاتُ	لَيَقُولَنَّ	مَسَّتَهُ	ضِرَاءَ	بَعْدَ	
ills have departed	he is sure to say	has touched him	evil (poverty and harm)	after	
فَخُورٌ ﴿١٠﴾	لَفَرِحَ	إِنَّهُ	عَنِّي		
(and) boastful	(is) exultant	surely he	from me		

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾ فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كُتْرٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنْتَ نَذِيرٌ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ ۖ وَادْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُونِ اللَّهِ ۚ إِنَّ كُنْتُمْ صَادِقِينَ ﴿١٣﴾

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise). 12. So, perchance you (Muhammad ﷺ) may give up a part of what is revealed to you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down to him, or an angel come with him?" But you are only a warner. And Allāh is a *Wakil* (Disposer of affairs, Trustee, Guardian) over all things. 13. Or they say, "He (Prophet Muhammad ﷺ) forged it (the Qur'ān)." Say: "Bring you then ten forged *Sūrah* (chapters) like it, and call whomsoever you can, other than Allāh (to your help), if you speak the truth!"

إِلَّا الَّذِينَ صَبَرُوا		وَعَمِلُوا الصَّالِحَاتِ		أُولَٰئِكَ لَهُمْ	
except those who show patience		and do righteous deeds		those for them	
مَغْفِرَةٌ		وَأَجْرٌ		كَبِيرٌ ﴿١١﴾	
(will be) forgiveness		and a reward (Paradise)		great so perchance you (Muhammad)	
تَارِكٌ		بَعْضَ		وَضَائِقٌ	
may give up		(of) what is revealed		and (that feels) straitened	
يَهُ		صَدْرُكَ		لَوْلَا أُنزِلَ عَلَيْهِ	
for it		because they say		why has not been sent down?	
كُنْزٌ		أَوْ جَاءَ مَعَهُ		مَلَكٌ	
a treasure		or has come with him		an angel	
عَلَىٰ كُلِّ		وَكِيلٌ ﴿١٢﴾		أَمْ يَقُولُونَ	
over all		(is) a Guardian		or they say	
قُلْ		فَأْتُوا		مِثْلَهُ	
say		then bring		like it	
عَشْرِ		سُورٍ		مُفْتَرِيَاتٍ	
ten		Surahs (Chapters)		forged	
وَادْعُوا				وَادْعُوا	
				and call	

مَنْ أَسْتَطَعْتُمْ	مَنْ دُونِ اللَّهِ	إِنْ كُنْتُمْ صَادِقِينَ ﴿١٢﴾
whomsoever you can	other than Allah	if you are truthful

فَالَمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٣﴾ مَنْ كَانَ يَرْيِدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفٍ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْسُونَ ﴿١٤﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلُّ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

14. If then they answer you not, know then that it [the Revelation (this Qur'ān)] is sent down with the Knowledge of Allāh and that *Lā ilāha illa Huwa* (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islam)? 15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. 16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

فَالَمْ يَسْتَجِيبُوا	لَكُمْ	فَاعْلَمُوا	أَنَّمَا
if then they answer not	[to] you	then know	that
أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ			
(the) Knowledge (of) Allāh it (the Quran) is sent down with (there is) no god and that			
فَهَلْ أَنْتُمْ	مُسْلِمُونَ ﴿١٣﴾	مَنْ كَانَ	يُرِيدُ
(will) you then?	(be) Muslims	whosoever was	wanting
إِلَّا هُوَ	الْحَيَاةَ	الدُّنْيَا	وَزِينَتَهَا
but He	the life	(of) the world	and its glitter
فِيهَا	وَهُمْ	فِيهَا	لَيْسَ لَهُمْ
therein	and they	therein	(there) is nothing for them
أُولَئِكَ	الَّذِينَ	وَحِطَّ	مَا صَنَعُوا
they	(are) those	and is vain	what they did
لَا يُخْسُونَ ﴿١٤﴾	إِلَّا النَّارُ	فِي الْآخِرَةِ	بِطُلُّ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾
will not be decreased	but Fire	in the Hereafter	of no effect is that which they used to do

فِيهَا	وَبَطُلٌ	مَا كَانُوا	يَعْمَلُونَ ﴿١٧﴾
therein	and of no effect	(is) that which they used to	do

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي مَرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

17. Can they (Muslims) who rely on a clear proof (the Qur'ān) from their Lord, and whom a witness [Jibrā'il (Gabriel ﷺ)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mūsā (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ān), the Fire will be their promised meeting place. So be not in doubt about it (i.e. those who denied Prophet Muhammad ﷺ and also denied all that which he brought from Allāh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of mankind believe not.

أَفَمَنْ	كَانَ عَلَىٰ بَيِّنَةٍ	مِّن رَّبِّهِ	وَيَتْلُوهُ
then (is he) who?	is on a clear proof (the Quran)	from his Lord	and recites it
شَاهِدٌ	مِّنْهُ	وَمِنْ قَبْلِهِ	كَتَبَ
a witness (Prophet Muhammad)	from Him	and before it	(came the) Book
مُوسَىٰ	إِمَامًا	وَرَحْمَةً	أُولَٰئِكَ يُؤْمِنُونَ بِهِ
(of) Moses	(as) a guidance	and a mercy	they believe therein
وَمَنْ يَكْفُرْ	بِهِ	مِنَ الْأَحْزَابِ	فَالنَّارُ
but (those) who reject	it (the Quran)	of the sects	then the Fire
مَوْعِدُهُ	فَلَا تَكُ	فِي مَرْيَةٍ	مِّنْهُ إِنَّهُ
(will be) their promised (meeting) place	so be not	in doubt	about it verily it
الْحَقُّ	مِن رَّبِّكَ	وَلَكِنَّ أَكْثَرَ	النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾
(is) the truth	from your Lord	[and] but most	(of) the mankind believe not

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ

الْأَشْهَدُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾ أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ يُضْعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

18. And who does more wrong than he who invents a lie against Allāh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the Curse of Allāh is on the *Zālimūn* (polytheists, wrongdoers, oppressors). 19. Those who hinder (others) from the path of Allāh (Islamic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter. 20. By no means will they escape (from Allāh's torment) on earth, nor have they protectors besides Allāh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).

وَمَنْ	أَظْلَمُ	مِمَّنْ افْتَرَى	عَلَى اللَّهِ كَذِبًا
and who	(does) more wrong	than (he) who invents	a lie against Allah
أُولَٰئِكَ يُعْرَضُونَ	عَلَى رَبِّهِمْ	وَيَقُولُ الْأَشْهَدُ	هَؤُلَاءِ
such will be brought	before their Lord	and the witnesses will say	these
الَّذِينَ كَذَبُوا	عَلَى رَبِّهِمْ	أَلَا لَعْنَةُ اللَّهِ	
(are) the ones who lied	against their Lord	no doubt (the) Curse (of) Allah	
عَلَى الظَّالِمِينَ ﴿١٨﴾	الَّذِينَ يَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ	
(is) on the wrongdoers	those who hinder (others)	from (the) path (of) Allah	
وَيَبْغُونَهَا عِوَجًا	وَهُمْ	بِالْآخِرَةِ	كَافِرُونَ ﴿١٩﴾
and seek therein	while they	in the Hereafter	(are) disbelievers [they]
أُولَٰئِكَ لَمْ يَكُونُوا	مُعْجِزِينَ	فِي الْأَرْضِ	وَمَا كَانَ
such will not be	able to escape (from Allah's torment)	on the earth	[did] nor
لَهُمْ	مِنْ دُونِ اللَّهِ	مِنْ أَوْلِيَاءَ	يُضْعَفُ لَهُمُ
they have	besides Allah	any protectors	will be doubled for them
			الْعَذَابُ
			the torment

يُبْصِرُونَ ﴿٢١﴾	وَمَا كَانُوا	يَسْتَطِيعُونَ السَّمْعَ	مَا كَانُوا
see	nor they used to	able to hear	they were not

أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٢﴾ لَأَجْرَمَ أَنَّهُمْ فِي
 الْآخِرَةِ هُمْ الْآخَسَرُونَ ﴿٢٣﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ
 أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٤﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى
 وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٥﴾

21. They are those who have lost their ownselves, and their invented false deities will vanish from them. 22. Certainly, they are those who will be the greatest losers in the Hereafter. 23. Verily, those who believe (in the Oneness of Allāh – Islamic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be dwellers of Paradise to dwell therein forever. 24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?

أُولَئِكَ	الَّذِينَ خَسِرُوا	أَنْفُسَهُمْ	وَضَلَّ	عَنْهُمْ
(they are) those	who have lost	their ownselves	and will vanish	from them
مَا كَانُوا	يَفْتَرُونَ ﴿٢١﴾	لَأَجْرَمَ	أَنَّهُمْ	فِي الْآخِرَةِ هُمْ
what they were	inventing (false deities)	no doubt	that they	[they] in the Hereafter
الْآخَسَرُونَ ﴿٢٣﴾	إِنَّ الَّذِينَ ءَامَنُوا	وَعَمِلُوا الصَّالِحَاتِ		
(will be) the greatest losers	verily those who believe	and do righteous deeds		
وَأَخْبَتُوا	إِلَىٰ رَبِّهِمْ	أُولَئِكَ	أَصْحَابُ	الْجَنَّةِ هُمْ
and humble themselves	before their Lord	they	(will be the) dwellers	they (of) Paradise
فِيهَا	خَالِدُونَ ﴿٢٤﴾	مَثَلُ	الْفَرِيقَيْنِ	كَالْأَعْمَى وَالْأَصَمِّ
therein	(will) dwell forever	(the) likeness	(of) the two parties	and the deaf (is) as the blind
وَالْبَصِيرِ	وَالسَّمِيعِ	هَلْ يَسْتَوِيَانِ مَثَلًا	أَفَلَا تَذَكَّرُونَ ﴿٢٥﴾	
and the seer	and the hearer	are they equal when compared?	(will) you not then take heed?	

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا نَرْنَكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا نَرْنَكَ أَتْبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

25. And indeed We sent Nūh (Noah) to his people (and he said): "I have come to you as a plain warner." 26. "That you worship none but Allāh; surely, I fear for you the torment of a painful Day." 27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

وَلَقَدْ أَرْسَلْنَا نُوحًا	إِلَىٰ قَوْمِهِ	إِنِّي	لَكُمْ
and indeed We sent Noah	to his people	(and he said) verily I	(have come) to you
نَذِيرٌ مُّبِينٌ ﴿٢٥﴾	أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ	إِنِّي	أَخَافُ عَلَيْكُمْ
plain (as) a warner	that (do) not worship but Allah	surely I	fear for you
عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾	فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا		
(of) a Day (the) torment	so said the chiefs (of) those who disbelieved		
مِنْ قَوْمِهِ	مَا نَرْنَكَ إِلَّا بَشَرًا	مِثْلَنَا	وَمَا نَرْنَكَ أَتْبَعَكَ
among his people	we see you not but a man like ourselves	nor we see [you]	follow you
إِلَّا الَّذِينَ هُمْ	أَرَاذِلُنَا	بَادِيَ الرَّأْيِ	
but those who [they]	(are) the rejected among us	without deep thinking	
وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ	بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾		
and we (do) not see in you any merit above us	nay we think you (are) liars		

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ يَدَيْنِي مِّن رَّبِّي وَءَانِنِي رَحْمَةً مِّنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنزِلْ مُكُومَهَا وَأَنْتُمْ لَهَا كَرِهُونَ ﴿٢٨﴾ وَيَقَوْمِ لَا تَسْأَلُكُمْ عَلَيْهِ مَا لَا إِنِّ أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلَقَوْنَ رَبَّهُمْ وَلَكِنِّي أَرَنُكُمْ قَوْمًا يَجْهَلُونَ ﴿٢٩﴾

28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (Prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you to accept it (Islamic Monotheism) when you have a strong hatred for it? 29. "And O my people! I ask of you no wealth for it, my reward is from none but Allāh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

قَالَ يَقَوْمِ	أَرَأَيْتُمْ	إِنْ كُنْتُ	عَلَىٰ بَيِّنَةٍ	مِّن رَّبِّي
he said O my people	(do) you see?	if I was	on a clear proof	from my Lord
وَأَنْتَنِي	رَحْمَةً	مِّن عِنْدِهِ	فَعُمِّيَتْ	
And He has given me	a mercy	from Him	but (that mercy) has been obscured	
عَلَيْكُمْ	أَنْزِلُكُمْ هَا	وَأَنْتُمْ	هَآ	كَرِهُونَ
from your (sight)	(shall) we compel you (to accept) it?	while you	for it	have hatred
وَيَقَوْمِ	لَا أَسْأَلُكُمْ	عَلَيْهِ	مَالًا	إِنْ أَجْرِي
and O my people	I ask not of you	for it	any wealth	but my reward (is) not
عَلَى اللَّهِ	وَمَا أَنَا	بِطَارِدٍ	الَّذِينَ ءَامَنُوا	إِنَّهُمْ
from Allah	and I am not	going to drive away	those who have believed	surely they
مُلَاقُوا	رَبِّهِمْ	وَلَكِنِّي	أَرَانَكُمْ	قَوْمًا يَجْهَلُونَ
(are) going to meet	their Lord	[and] but I	see you	a people (that) are ignorant

وَيَقَوْمٍ مِّن يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَّمِنَ الظَّالِمِينَ ﴿٣١﴾

30. "And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought? 31. "And I do not say to you that with me are the Treasures of Allāh, nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allāh will not bestow any good on them. Allāh knows what is in their inner selves (as regards belief). In that case, I should, indeed be one of the *Zālimūn*

(wrongdoers, oppressors)."

وَيَقُومِ	مَنْ	يَنْصُرُنِي مِنَ اللَّهِ	إِنْ طَرَدْتَهُمْ
and O my people	who	will help me against Allah	if I drove them away
أَفَلَا تَذَكَّرُونَ ﴿٣١﴾	وَلَا أَقُولُ	لَكُمْ	عِنْدِي
(will) you not then give a thought?	and I (do) not say	to you	(that) with me
خَزَائِنُ اللَّهِ	وَلَا أَعْلَمُ الْغَيْبِ	وَلَا أَقُولُ	إِنِّي
(are the) Treasures (of) Allah	nor I know the Unseen	nor I say	that I am
وَلَا أَقُولُ	لِلَّذِينَ تَزْدِرِي	أَعْيُنُكُمْ	لَنْ يُؤْتِيَهُمُ اللَّهُ
nor I say	of those whom look down upon	your eyes	(that) Allah will never bestow on them
خَيْرًا	اللَّهُ أَعْلَمُ	بِمَا	فِي أَنْفُسِهِمْ
any good	Allah knows best	what	(is) in their inner selves
إِذَا	لِمَنِ الظَّالِمِينَ ﴿٣٢﴾		
in that case	indeed (should be one) of the wrongdoers		

قَالُوا يَنْحُوحُ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٣﴾ قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٤﴾ وَلَا يَفْعَلُكُمْ تِصْحَىٰ إِنْ أَرَدْتُ أَنْ أُنصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٥﴾

32. They said: "O Nūh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful." 33. He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not. 34. "And my advice will not profit you, even if I wish to give you good counsel, if Allāh's Will is to keep you astray. He is your Lord! and to Him you shall return."

قَالُوا يَنْحُوحُ	قَدْ جَدَلْتَنَا	فَأَكْثَرْتَ جِدَالَنَا		
they said O Noah	verily you disputed us	and (much) have you prolonged the dispute with us		
فَأْتِنَا	بِمَا	تَعِدُنَا	إِنْ كُنْتَ	مِنَ الصَّادِقِينَ ﴿٣٣﴾
so bring upon us	what	you threaten us	if you are	of the truthful
قَالَ	he said			

إِنَّمَا يَأْتِيكُمْ بِهِ	اللَّهُ	إِنْ شَاءَ	وَمَا أَنْتُمْ	بِمُعْجِرِينَ ﴿٢٦﴾
only will bring on you	Allah	if He wills	and you (will) not	escape (it)
وَلَا يَنْفَعُكُمْ	نُصْحِي	إِنْ أَرَدْتُ	أَنْ أَنْصَحَ	لَكُمْ
and will not profit you	my advice	(even) if I wish	to give good counsel	to you
إِنْ كَانَ اللَّهُ يُرِيدُ	أَنْ يُغْوِيَكُمْ	هُوَ	رَبُّكُمْ	وَالِيَهُ تُرْجَعُونَ ﴿٢٧﴾
if Allah was	to keep you astray	He	(is) your Lord	and to Him you shall be returned

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ، فَعَلَىٰ إِجْرَامِي وَأَنَا بَرِيءٌ مِّمَّا يَجْحَرُمُونَ ﴿٢٦﴾ وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٢٧﴾ وَأَصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا تَخْطُبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِفُونَ ﴿٢٨﴾

35. Or they (the pagans of Makkah) say: "He (Muhammad ﷺ) has fabricated it (the Qur'an)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit." 36. And it was revealed to Nūh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do. 37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."

أَمْ يَقُولُونَ	افْتَرَاهُ	قُلْ	إِنْ افْتَرَيْتُهُ،
or they say	he (Muhammad) has fabricated it (the Quran)	say	if I have fabricated it
فَعَلَىٰ	إِجْرَامِي	وَأَنَا	بَرِيءٌ
then upon me	(be) my crimes	and I am	innocent
مِّمَّا يَجْحَرُمُونَ ﴿٢٦﴾	وَأَوْحَىٰ	إِلَىٰ نُوحٍ أَنَّهُ	لَنْ يُؤْمِنَ
of what crimes you commit	and it was revealed	to Noah	will never believe
فَلَا تَبْتَئِسْ	قَدْ ءَامَنَ	بِمَا كَانُوا	يَفْعَلُونَ ﴿٢٧﴾
so be not sad	verily have believed	(because) of what they used to	do

وَأَصْنَعِ الْفُلَكَ	بِأَعْيُنِنَا	وَوَحَيْنَا	وَلَا تُخْطِبْنِي
and construct the ship	under Our Eyes	and (with) Our Revelation	and address Me not
فِي الَّذِينَ ظَلَمُوا ^{٢٤}	إِنَّهُمْ	مُغْرَقُونَ ^{٢٥}	
on behalf (of) those who did wrong	they (are) surely	to be drowned	

وَيَصْنَعُ الْفُلَكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٢٤﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٢٥﴾ حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٢٦﴾

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking. 39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment." 40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family – except him against whom the Word has already gone forth – and those who believe. And none believed with him, except a few."

وَيَصْنَعُ الْفُلَكَ	وَكُلَّمَا	مَرَّ عَلَيْهِ	مَلَأَ	مِنْ قَوْمِهِ
and he was constructing the ship	and whenever	passed by him	(the) chiefs	of his people
سَخِرُوا مِنْهُ ^{٢٤}	قَالَ	إِنْ تَسْخَرُوا مِنَّا	فَإِنَّا نَسْخَرُ مِنْكُمْ	كَمَا تَسْخَرُونَ ^{٢٥}
they mocked at him	he said	if you mock at us	so we mock at you	as you mock
فَسَوْفَ تَعْلَمُونَ	مَنْ	يَأْتِيهِ	عَذَابٌ	يُخْزِيهِ
and soon you will know	who (it is)	(on) whom will come	a torment	(that) will disgrace him
وَيَحِلُّ عَلَيْهِ	عَذَابٌ	مُقِيمٌ ^{٢٦}	حَتَّى إِذَا	جَاءَ أَمْرُنَا
on him and will fall	a torment	lasting	(so it was) till when	Our Command came
وَفَارَ التَّنُّورُ	قُلْنَا	احْمِلْ	فِيهَا	مِنْ كُلِّ زَوْجَيْنِ
And the oven gushed forth	We said	carry	therein	of each pair

اَتْنَيْنِ	وَأَهْلَكَ	إِلَّا مَنْ	سَبَقَ عَلَيْهِ
two (male and female)	and your family	except whom	has (already) gone forth against him
الْقَوْلِ	وَمَنْ ءَامَنَ ^{٤١}	وَمَا ءَامَنَ مَعَهُ ^{٤٢}	إِلَّا قَلِيلٌ ^{٤٣}
the Word	and (those) who believed	and believed not with him	except a few

﴿وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَحْرُهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ﴾^{٤١} وَهِيَ تَجْرَى بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ، وَكَانَ فِي مَعْزِلٍ يَبْنَى أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ^{٤٢}

41. And he [Nūh (Noah ﷺ)] said: "Embark therein: in the Name of Allāh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." 42. So it (the ship) sailed with them amidst waves like mountains, and Nūh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

وَقَالَ	ارْكَبُوا فِيهَا	بِسْمِ اللَّهِ	جَحْرُهَا
and he (Noah) said	embark therein	in the Name (of) Allah	(will be) its moving course
وَمُرْسَاهَا ^{٤١}	إِنَّ رَبِّي	لَغَفُورٌ ^{٤٢}	رَحِيمٌ ^{٤٣}
and its resting anchorage	surely my Lord	(is) indeed Oft-Forgiving	Most Merciful
وَهِيَ	تَجْرَى بِهِمْ	فِي مَوْجٍ	كَالْجِبَالِ
so it (the ship)	sailed with them	amidst the waves	like mountains
وَنَادَى نُوحٌ	ابْنَهُ،	وَكَانَ	فِي مَعْزِلٍ
and Noah called out	(to) his son	and he was	[in] apart
		يَبْنَى	أَرْكَبَ مَعَنَا
		embark with us	O my son
	وَلَا تَكُنْ مَعَ	الْكَافِرِينَ ^{٤٤}	
	and be not with	the disbelievers	

قَالَ سَآوِئَ إِلَيَّ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ^{٤٤} وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَبَسْمَاءَ

أَقْلَعِي وَغِيضَ الْمَاءِ وَقَضِيَ الْأَمْرُ وَأَسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٣﴾

43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nūh (Noah) said: "This day there is no saviour from the Decree of Allāh except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned. 44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allāh) was fulfilled (i.e. the destruction of the people of Nūh (Noah). And it (the ship) rested on (Mount) Judi, and it was said: "Away with the people who are Zālimūn (polytheists and wrongdoers)!"

قَالَ	سَتَاوَيْ	إِلَى جَبَلٍ	يَعِصُنِي	مِنَ الْمَاءِ
he (the son) replied	I will betake myself	to a mountain	it will save me	from the water
قَالَ	لَا عَاصِمَ	أَلْيَوْمَ	مِنَ أَمْرِ اللَّهِ	
he (Noah) said	(there is) no saviour	this day	from (the) Decree (of) Allah	
إِلَّا مَنْ رَحِمَ	وَحَالَ بَيْنَهُمَا	الْمَوْجُ		
except (him on) whom He has mercy	and came (in) between them	the wave		
فَكَانَ	مِنَ الْمُغْرَقِينَ	وَقِيلَ	يَتَارِضُ	
so he (the son) was	among the drowned	and it was said	O earth	
أَبْلَعِي مَاءَكِ	وَنَسَمَاءُ أَقْلَعِي	وَغِيضَ الْمَاءِ		
swallow up your water	and O sky withhold (your rain)	and the water was subsided		
وَقَضِيَ الْأَمْرُ	وَأَسْتَوَتْ	عَلَى الْجُودِيِّ		
and the Decree (of Allah) was fulfilled	and it (the ship) rested	on Mount Judi		
وَقِيلَ	بُعْدًا	لِلْقَوْمِ	الظَّالِمِينَ	
and it was said	away	with the people	(who are) wrongdoers	

وَنَادَى نُوحٌ رَبَّهُ، فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٤٥﴾ قَالَ يَنْفُخُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ

لِي بِهِ عَلِيمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ ﴿٤٧﴾

45. And Nūh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges." 46. He said: "O Nūh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant." 47. Nūh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."

وَنَادَىٰ نُوحٌ	رَبَّهُ،	فَقَالَ رَبِّ	إِنَّ ابْنِي	مِنَ أَهْلِي
and Noah called upon	his Lord	and said O my Lord	verily my son	(is) of my family
وَإِنَّ وَعْدَكَ	الْحَقُّ	وَأَنْتَ	أَحْكَمُ	الْحَكَمِينَ ﴿٤٥﴾
and certainly Your Promise	(is) true	and You	(are) the Most Just	(of) the judges
قَالَ يَنْوُحُ	إِنَّهُ لَيْسَ	مِنَ أَهْلِكَ	إِنَّهُ،	عَمَلٌ غَيْرُ
He said O Noah	surely he is not	of your family	verily [he]	(his) work (is) not
صَلِيحٌ	فَلَا تَسْأَلْنِي	مَا	لَيْسَ لَكَ	بِهِ،
righteous	so ask Me not	what	you have not	of which
إِنِّي	أَعُوذُ	بِكَ	أَنْ أَسْأَلَكَ	مَا
verily I seek refuge	with You	that I ask you	what	that I ask you
وَالِإِلَّا تَغْفِرْ	لِي	وَتَرْحَمْنِي	أَكُن مِّنَ الْخَاسِرِينَ ﴿٤٧﴾	
and unless You forgive	[for] me	and have mercy on me	I would (indeed) be (one) of the losers	

قِيلَ يَنْوُحُ أَهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ وَأَمَّا سُوءُ سَمْعِهِمْ
ثُمَّ يَمْسُهُمْ مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا
أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَٰذَا فَاصْبِرْ إِنَّ الْعَقِيبَ لِلْمُتَّقِينَ ﴿٤٩﴾

48. It was said: "O Nūh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us." 49. This is of the news of the Unseen which We reveal to you (O Muhammad ﷺ); neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for the *Muttaqūn* (the pious.)

قِيلَ	يَنْزُحْ أَهْبِطْ	بِسَلَامٍ	مِنَّا	وَبَرَكَاتٍ
it was said	O Noah come down (from the ship)	with peace	from Us	and blessings
عَلَيْكَ	وَعَلَى أُمَّمٍ	مِمَّنْ	مَعَكَ	وَأُمَّمٍ
on you	and on (the) people	of those	with you	and people
	سَنَمِيعَهُمْ		ثُمَّ يَمَسُّهُمْ	مِنَّا
	(to) whom We shall grant pleasures (for a time)		then will reach them	from Us
عَذَابٌ	أَلِيمٌ	تِلْكَ	مِنْ أَنْبَاءِ	الْغَيْبِ
a torment	painful	this	(is) of (the) news	(of) the Unseen
إِلَيْكَ	مَا كُنْتَ	تَعْلَمُهَا	أَنْتَ	وَلَا قَوْمَكَ
unto you (O Muhammad)	neither you were	knowing them	you	nor your people
مِنْ قَبْلُ	هَذَا	فَاصْبِرْ	إِنَّ الْعَاقِبَةَ	لِلْمُتَّقِينَ
before	this	so be patient	surely the (good) end	(is) for the pious

وَالِإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَنْقُومِ رَبُّكَ مَالَكُم مِّنَ اللَّهِ مَالَكُم مِّنَ اللَّهِ غَيْرُهُ إِنَّا نَتَمَرُّ إِلَّا مُفْتَرُونَ ﴿٥٠﴾ يَنْقُومُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنَّا أَجْرِي إِلَّا عَلَىٰ الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَيَنْقُومِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدَّكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

50. And to the 'Ād (people We sent) their brother Hūd. He said, "O my people! Worship Allāh! You have no other *ilāh* (god) but Him. Certainly, you do nothing but invent lies! 51. "O my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then

understand? 52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimūn* (criminals, disbelievers in the Oneness of Allāh)."

وَالِىَ عَادٍ	أَخَاهُمْ	هُودًا	قَالَ يَنْقُومِ	أَعْبُدُوا اللَّهَ
and to Ad (people)	(We sent) their brother	Hud	he said O my people	worship Allah
مَا لَكُمْ	مِّنْ إِلَهِ غَيْرُهُ	إِنْ أَنْتُمْ	إِلَّا مُفْتَرُونَ	يَنْقُومِ
you have not	other god	you (do) nothing	but invent lies	O my people
لَا أَسْأَلُكُمْ	عَلَيْهِ	أَجْرًا	إِنْ أَجْرِي	إِلَّا عَلَى الَّذِي
I ask not of you	for it (the Message)	reward	my reward (is) not	from Him Who
فَطَرَنِي	أَفَلَا تَعْقِلُونَ	وَيَنْقُومِ	أَسْتَغْفِرُوا رَبَّكُمْ	
created me	(will) you not then understand?	and O my people	ask forgiveness (of) your Lord	
ثُمَّ	تُوبُوا إِلَيْهِ	يُرْسِلِ السَّمَاءَ	عَلَيْكُمْ	مِدْرَارًا
then	repent to Him	He will send (from) the sky (rain)	to you	abundant
وَيَزِدَّكُمْ	قُوَّةً	إِلَى قُوَّتِكُمْ	وَلَا تَتَوَلَّوْا مُجْرِمِينَ	
and increase you	(in) strength	to your strength	so (do) not turn away (as) sinners	

قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾

53. They said: "O Hūd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. 54. "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship,

قَالُوا يَا هُودُ	مَا جِئْتَنَا	بِبَيِّنَةٍ	وَمَا نَحْنُ
they said O Hud	you have not brought us	an evidence	and we (shall) not

يَتَارِكِي ۖ ءَالِهَتِنَا	عَنْ قَوْلِكَ	وَمَا نَحْنُ	لَكَ	بِمُؤْمِنِينَ
leave	for your (mere) saying	and we (are) not	in you	believers
إِنْ تَقُولُ	إِلَّا أَعْتَرَاكَ	بَعْضُ	ءَالِهَتِنَا	
we say not	but (that) have seized you	some	(of) our gods (false deities)	
يُسُوءُ	قَالَ	إِنِّي أَشْهَدُ اللَّهَ	وَأَشْهَدُوا	
with evil (madness)	he said	verily I call Allah to witness	and bear witness	
أَنِّي	بَرِيءٌ	مِمَّا تُشْرِكُونَ		
that I am	free	from that which you ascribe as partners (in worship)		

مِنْ دُونِهِ ۖ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونَ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيزٌ ﴿٥٧﴾

55. With Him (Allāh). So plot against me, all of you, and give me no respite. 56. "I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a Straight Path (the truth). 57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

مِنْ دُونِهِ ۖ	فَكِيدُونِي	جَمِيعًا	ثُمَّ	لَا تُنْظِرُونَ ﴿٥٥﴾	إِنِّي تَوَكَّلْتُ
other than Him	so plot against me	all (of you)	then	give me no respite	verily I put my trust
عَلَى اللَّهِ	رَبِّي	وَرَبِّكُمْ	مَا	مِنْ دَابَّةٍ	
in Allah	my Lord	and your Lord	(there is) not	[of] a moving (living) creature	
إِلَّا هُوَ	آخِذٌ	بِنَاصِيَتِهَا	إِنَّ رَبِّي	عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾	
but He	has grasp	of its forelock	verily my Lord	(is) on a Path	Straight
فَإِنْ تَوَلَّوْا	فَقَدْ أَبْلَغْتُكُمْ	مَا	أُرْسِلْتُ بِهِ ۖ		
so if you turn away	then verily I conveyed to you	what	with which I was sent		

وَلَا تَضُرُّهُ	غَيْرُكُمْ	قَوْمًا	وَيَسْخَلِفُ رَبِّي	إِلَيْكُمْ
and you will not harm Him	besides you	a people	and my Lord will make succeed	to you
حَفِظٌ	شَيْءٍ	عَلَى كُلِّ	إِنَّ رَبِّي	شَيْئًا
(is) a Guardian	things	over all	surely my Lord	in the least

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْتَهُم مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾
 وَتِلْكَ ءَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ وَاتَّبَعُوا فِي
 هَذِهِ الدُّنْيَا لَعْنَةَ وَيَوْمَ الْقِيَمَةِ ۖ أَلَا إِنَّ ءَادًا كَفَرُوا رَبَّهُمْ ۖ أَلَا بَعْدَ ٱلْءَادِ قَوْمُ هُودٍ ﴿٦٠﴾

58. And when Our Commandment came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a severe torment. 59. Such were 'Ād (people). They rejected the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders). 60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So, away with 'Ād, the people of Hūd.

وَلَمَّا	جَاءَ أَمْرُنَا	نَجَّيْنَا هُودًا	وَالَّذِينَ ءَامَنُوا	مَعَهُ
and when	Our Commandment came	We saved Hud	and those who believed	with him
بِرَحْمَةٍ	مِّنَّا	وَنَجَّيْتَهُمْ	مِّنْ عَذَابٍ	غَلِيظٍ
by a mercy	from Us	and We saved them	from a torment	severe
وَتِلْكَ	ءَادٌ جَحَدُوا	بِآيَاتِ رَبِّهِمْ	وَعَصَوْا رُسُلَهُ	
and such	(were) Ad (people) they rejected	(the) Signs (of) their Lord	and disobeyed His Messengers	
وَاتَّبَعُوا	كُلِّ جَبَّارٍ عَنِيدٍ	وَاتَّبَعُوا		
and followed (the) command	(of) every proud	obstinate	and they were pursued	
فِي هَذِهِ	الدُّنْيَا	لَعْنَةً	وَيَوْمَ	ٱلْقِيَمَةِ
in this	world	(by) a curse	and (so they will be on the) Day	(of) Resurrection
أَلَا	إِنَّ ءَادًا كَفَرُوا	رَبَّهُمْ	أَلَا بَعْدَ ٱلْءَادِ	قَوْمِ هُودٍ
no doubt	verily Ad disbelieved	(in) their Lord	so away with Ad	(the) people of Hud

﴿وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَتَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۖ هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۖ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ ۝۱۱﴾ قَالُوا يَصْلِحْ قَدَكُنْتَ فِيْنَا مَرْجُوًّا قَبْلَ هَٰذَا ۖ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٌ ۝۱۲﴾

61. And to Thamūd (people) We sent their brother Sālih. He said: "O my people! Worship Allāh: you have no other *ilāh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive." 62. They said: "O Sālih! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allāh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."

وَالِى ثَمُودَ	أَخَاهُمْ	صَالِحًا	قَالَ
and to Thamud (people)	(We sent) their brother	Salih	he said
يَتَقَوْمِ اعْبُدُوا اللَّهَ	مَا لَكُمْ	مِّنْ إِلَهِ غَيْرُهُ ۖ	هُوَ أَنشَأَكُمْ
O my people worship Allāh	you have not	any god	brought you forth
فَاسْتَغْفِرُوهُ	ثُمَّ	فِيهَا	وَأَسْتَعْمَرَكُمْ
so ask forgiveness (of) Him	then	therein	and settled you
تَوْبُوا إِلَيْهِ	إِنَّ رَبِّى	قَرِيبٌ مُّجِيبٌ ۝۱۱	قَالُوا يَصْلِحْ
turn in repentance to Him	certainly my Lord	(is) Near Responsive	they said O Salih
قَدَكُنْتَ	فِيْنَا	مَرْجُوًّا	قَبْلَ هَٰذَا
verily you were	among us	(as) a figure of good hope	this before
أَنْ نَعْبُدَ	مَا	يَعْبُدُ آبَاؤُنَا	وَإِنَّا
to worship	what	our fathers have worshipped	and verily we
			(are) really in doubt

مَرِيِبٌ ﴿١٦﴾	إِلَيْهِ	تَدْعُونَا	مِمَّا
suspicious	to it	you invite us	as to that which

قَالَ يَنْقَوْمُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي وَءَاتَانِي مِّنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ، فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿١٦﴾ وَيَنْقَوْمُ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أََرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿١٧﴾

63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy (Prophethood) from Him, who then can help me against Allāh, if I were to disobey Him? Then you increase me not but in loss.

64. "And O my people! This she-camel of Allāh is a sign to you, so leave her to feed (graze) in Allāh's land, and touch her not with evil, lest a near torment should seize you."

قَالَ يَنْقَوْمُ	أَرَأَيْتُمْ	إِنْ كُنْتُ	عَلَى بَيِّنَةٍ	مِّن رَّبِّي
he said O my people	(do) you see (tell me)?	if I am	on a clear proof	from my Lord
وَأَتَانِي	مِنْهُ	رَحْمَةً	فَمَنْ	يَنْصُرُنِي مِنَ اللَّهِ
and He has given me	from Him	a mercy	who then	can help me against Allah
إِنْ عَصَيْتُهُ،	فَمَا تَزِيدُونَنِي	غَيْرَ	تَخْسِيرٍ ﴿١٦﴾	وَيَنْقَوْمُ
if I were to disobey Him	then you increase me not	but	(in) loss	and O my people
هَذِهِ	نَاقَةُ اللَّهِ	لَكُمْ	آيَةٌ	فَذَرُوهَا
this	she-camel (of) Allah	to you	(is) a sign	so leave her
وَلَا تَمْسُوهَا	بِسُوءٍ	فَيَأْخُذْكُمْ	عَذَابٌ	قَرِيبٌ ﴿١٧﴾
and touch her not	with evil	lest will seize you	a torment	near

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ وَعَدٌ غَيْرُ مَكْذُوبٍ ﴿١٨﴾ فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيرِهِمْ جَثَمِينَ ﴿٢٠﴾

65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied." 66. So when Our Commandment came, We saved Sâlih and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord – He is the All-Strong, the All-Mighty. 67. And As-Saiḥah (torment – awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes,

فَعَقَرُوهَا	فَقَالَ	تَمَتَّعُوا فِي دَارِكُمْ	ثَلَاثَةَ أَيَّامٍ
but they killed her	so he said	enjoy yourselves in your homes	days (for) three
ذَٰلِكَ وَعَدٌ	غَيْرُ	مَكْذُوبٍ ﴿٦٥﴾	فَلَمَّا جَاءَ أَمْرُنَا
this (is) a promise	(that will) not	be denied	Our Commandment came so when
بَجَّيْنَا صَالِحًا	وَالَّذِينَ آمَنُوا	مَعَهُ	بِرَحْمَةٍ مِنَّا
We saved Salih	and those who believed	with him	from Us by a mercy
وَمِنْ خِزْيٍ	يَوْمَئِذٍ	إِنَّ رَبَّكَ	هُوَ
and from (the) disgrace	(of) that Day	verily your Lord	[He] (is) the All-Strong
الْعَزِيزُ ﴿٦٦﴾	وَأَخَذَ	الَّذِينَ ظَلَمُوا	فَأَصْبَحُوا
the All-Mighty	and overtook	those who wronged	so they became
فِي دِيَارِهِمْ		جَثْمِينَ ﴿٦٧﴾	
in their homes		prostrate (dead)	

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ الْإِن شَمُودَ ۖ كَفَرُوا رَبَّهُمْ ۚ أَلَا بُعْدًا لِّشَمُودَ ﴿٦٨﴾ وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيدٍ ﴿٦٩﴾ فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ إِنَّا أَرْسَلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾

68. As if they had never lived there. No doubt! Verily, Thamūd disbelieved in their Lord. So away with Thamūd! 69. And verily, there came Our messengers to Ibrāhīm (Abraham) with glad tidings. They said: "Salām (greetings or peace!)." He answered, "Salām (greetings or peace!)," and he hastened to entertain them with a roasted calf. 70. But when he saw their hands went not

towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût (Lot)."

كَفَرُوا بِهِمْ	إِنَّ ثَمُودًا	أَلَا	فِيهَا	لَمْ يَغْنَوْا	كَانَ
disbelieved (in) their Lord	verily Thamud	no doubt	therein	they had not lived	as if
إِبْرَاهِيمَ	وَلَقَدْ جَاءَتْ رُسُلُنَا	لِثَمُودَ	أَلَا بُعْدًا		
(to) Abraham	and verily (there) came Our messengers (angels)	with Thamud	so away		
قَالَ سَلَامٌ	قَالُوا سَلَامًا	بِالْبَشَرِ			
he answered greeting of peace	they said greetings of peace	with glad tidings			
رَأَى أَيْدِيَهُمْ	فَلَمَّا	حَنِيدٌ	بِعِجْلٍ	أَنْ جَاءَ	فَمَا لَيْتَ
he saw their hands	but when	roasted	a calf	to bring	and he hastened
مِنْهُمْ	وَأَوْجَسَ	نَكِرَهُمْ	إِلَيْهِ	لَا تَصِلُ	
of them	and conceived	he mistrusted them	towards it (the meal)	were not reaching	
لُوطٍ	إِلَى قَوْمِهِ	إِنَّا أَرْسَلْنَا	لَا تَخَفْ	قَالُوا	خِيفَةً
(of) Lot	against (the) people	indeed we have been sent	fear not	they said	a fear

وَأَمْرَاتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَتُولى أَلَدًا وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتُ اللَّهَ وَبَرَكْنَاهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مُجِيدٌ ﴿٧٣﴾

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob). 72. She said (in astonishment): "Woe to me! Shall I bear a child while I am an old woman, and here is my husband an old man? Verily, this is a strange thing!" 73. They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."

وَأَمْرَاتُهُ	قَائِمَةٌ	فَضَحِكَتْ	فَبَشَّرْنَاهَا
and his wife	(was) standing (there)	and she laughed	but We gave her glad tidings

يَا إِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾	قَالَتْ يَوَيْلَاقِي	ءَالِدٌ
of Isaac	she said woe unto me	(shall) I bear a child?
وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا	وَإِنَّ هَذَا	
while I am	and this	verily this
an old woman	(is) my husband	an old man
لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوا	أَتَعْجَبِينَ	مِنْ أَمْرِ اللَّهِ
(is) surely a thing	they said	at (the) Decree (of) Allah
strange	(do) you wonder?	
رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ		
(the) Mercy (of) Allah	and His Blessings	(be) on you
O (the) people (family)		
أَلَبَيْتَ إِنَّهُ	حَمِيدٌ	مُجِيدٌ ﴿٧٣﴾
(of) the house	surely He (Allah)	(is) All-Praiseworthy
	All-Glorious	

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجْدِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّهٌ مُنِيبٌ ﴿٧٥﴾ يَتَابَرَهُيمُ اعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ لَاتِهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾

74. Then when the fear had gone away from (the mind of) Ibrāhīm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lūt (Lot). 75. Verily, Ibrāhīm (Abraham) was without doubt forbearing, used to invoke Allāh with humility, and was repentant (to Allāh all the time, again and again). 76. "O Ibrāhīm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

فَلَمَّا	ذَهَبَ عَنْ إِبْرَاهِيمَ	الرَّوْعُ	وَجَاءَتْهُ
then when	had gone away from Abraham	the fear	and had reached him
الْبُشْرَى	يُجْدِلُنَا	فِي قَوْمِ	لُوطٍ ﴿٧٤﴾
the glad tidings	he began to plead with Us (Our messengers)	for (the) people	(of) Lot
إِنَّ إِبْرَاهِيمَ	لَحَلِيمٌ	أَوَّهٌ	مُنِيبٌ ﴿٧٥﴾
verily Abraham	(was) certainly forbearing	humble	(and was) repentant
يَتَابَرَهُيمُ	أَمْرٌ	رَبِّكَ	أَعْرِضْ عَنْ هَذَا
O Abraham	(the) Commandment	(of) your Lord	indeed [it] turn away from this
	[verily] has come		

وَاِنَّهُمْ	ءَاتِيهِمْ	عَذَابٌ	عِزٌّ	مَرَدُّودٍ ٧٦
and verily [they]	(there) will come for them	a torment	(which can) not	(be) turned back

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ۖ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمَنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۚ قَالَ يَتَقَوْمٌ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي ۚ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ۚ

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself powerless for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day." 78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allāh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"

وَلَمَّا	جَاءَتْ رُسُلُنَا	لُوطًا	سِئَ بِهِمْ	
and when	Our messengers (angels) came	(to) Lot	he was grieved on their account	
وَضَاقَ بِهِمْ ذَرْعًا	وَقَالَ	هَذَا	يَوْمٌ عَصِيبٌ ٧٧	
and he felt himself strained for them	and he said	this	distressful (is) a day	
وَجَاءَهُ قَوْمُهُ	يُهْرَعُونَ إِلَيْهِ	وَمَنْ قَبْلُ كَانُوا		
and came to him	rushing towards him	and since aforetime they used to		
يَعْمَلُونَ السَّيِّئَاتِ	قَالَ يَتَقَوْمٌ	هَؤُلَاءِ	بَنَاتِي	هُنَّ
commit crimes (sodomy)	he said O my people	these	(are) my daughters	they
أَطْهَرُ لَكُمْ	فَاتَّقُوا اللَّهَ	وَلَا تَخْزُونِ	فِي ضَيْفِي ٧٨	
(are) purer for you	so fear Allah	and degrade me not	with regard (to) my guests	
أَلَيْسَ	مِنْكُمْ	رَجُلٌ	رَشِيدٌ ٧٨	
is (there) not?	among you	a (single) man	right-minded	

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَنَعْلَمُ مَا نُرِيدُ ۚ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَى إِلَيَّ

رُكِّنِ شَدِيدٍ ﴿٨٠﴾ قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرَبَ أَهْلَكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْنَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا نَّكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾

79. They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!" 80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)." 81. They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

قَالُوا	لَقَدْ عَلِمْتُمْ	مَا	لَنَا	فِي بَنَاتِكَ	مِنْ حَقٍّ
they said	surely you know	not	we have	in/of your daughters	any desire/right
وَإِنَّكَ	لَنَعْلَمُ	مَا نُرِيدُ ﴿٧٩﴾	قَالَ لَوْ	أَنْ لِّي	بِكُمْ
and indeed you	surely know	what we want	he said if	I had [that]	to (overpower) you
قُوَّةٌ	أَوْ	ءَاوَىٰ إِلَىٰ رُكْنٍ			شَدِيدٍ ﴿٨٠﴾
strength	or	(that) I could betake myself to a support			powerful
قَالُوا يَلُوطُ	إِنَّا	رُسُلُ	رَبِّكَ		
they (messengers) said O Lot	verily we	(are the) messengers (angels)	(from) your Lord		
لَن يَصِلُوا	إِلَيْكَ	فَأَسْرِبْ	بِأَهْلِكَ	بِقِطْعٍ	مِّنَ اللَّيْلِ
they shall never reach	you	so travel	with your family	in a part	of the night
وَلَا يَلْنَفِتْ	مِنْكُمْ	أَحَدٌ	إِلَّا أَمْرًا نَّكَ	إِنَّهُ	
and let not look back	of you	anyone	but your wife	verily [it] (the punishment)	
مُصِيبُهَا	مَا	أَصَابَهُمْ	إِنَّ مَوْعِدَهُمْ	الصُّبْحُ	
(will) afflict her	what	will afflict them	indeed their appointed time	(is) morning	
		أَلَيْسَ الصُّبْحُ	بِقَرِيبٍ ﴿٨١﴾		
		is not the morning?	near		

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَنِهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ
 مَّنْضُودٍ ﴿٨٢﴾ مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ ﴿٨٣﴾ وَإِلَى مَدْيَنَ
 أَخَاهُمْ شُعَيْبًا قَالَ يَنْقُومَ آعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ وَلَا تَنْقُصُوا
 أَلْمِيزَانَ إِنِّي أَرَبُكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
 مُّحِيطٍ ﴿٨٤﴾

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another; 83. Marked from your Lord; and they are not ever far from the Zālimūn (polytheists, evildoers). 84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allāh, you have no other ilāh (god) but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.

فَلَمَّا	جَاءَ أَمْرُنَا	جَعَلْنَا عَنِهَا	سَافِلَهَا	وَأَمْطَرْنَا عَلَيْهَا
so when	Our Commandment came	We turned its upside	down	and rained on it
حِجَارَةً	مِّن سِجِّيلٍ	مَّنْضُودٍ ﴿٨٢﴾	مُسَوَّمَةً	عِندَ رَبِّكَ
stones	of baked clay	piled up	marked	your Lord
وَمَا هِيَ	مِنَ الظَّالِمِينَ	بِإِلَهِ مَدْيَنَ	بِعَبِيدٍ ﴿٨٣﴾	أَخَاهُمْ
and they (are) not	from the wrongdoers	and to (the) Midian (people)	far	(We sent) their brother
شُعَيْبًا	قَالَ يَنْقُومَ	أَعْبُدُوا اللَّهَ	مَا لَكُمْ	مِّنْ إِلَهِ غَيْرُهُ
Shuaib	he said O my people	worship Allah	you have not	but Him any god
وَلَا تَنْقُصُوا أَلْمِيزَانَ	وَأَلْمِيزَانَ	إِنِّي أَرَبُكُمْ	بِخَيْرٍ	وَإِنِّي
and give not short measure	and weight	verily I see you	in prosperity	and verily I
أَخَافُ عَلَيْكُمْ	عَذَابَ	يَوْمٍ	مُّحِيطٍ ﴿٨٤﴾	
fear for you	(the) torment	(of) a Day	encompassing	

وَيَنْقُومَ أَوْفُوا أَلْمِيزَانَ وَالْقِسْطَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ

وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ بَقِيَتْ اللَّهُ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾ قَالُوا يَشْعِبُ أَصْلُوتُكَ تَأْمُرُكَ أَنْ نَتْرِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. 86. "That which is left by Allāh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you." 87. They said: "O Shu'aib! Does your *Salāt* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

وَيَقُومُوا	أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ	بِالْقِسْطِ	وَلَا تَبْخَسُوا النَّاسَ
and O my people	give full measure and weight	in justice	and reduce not the people
أَشْيَاءَهُمْ	وَلَا تَعْتَوْا	فِي الْأَرْضِ	مُفْسِدِينَ ﴿٨٥﴾
their things	and (do) not commit mischief	in the land	causing corruption
بَقِيَتْ اللَّهُ	خَيْرٌ لَّكُمْ	إِن كُنْتُمْ مُؤْمِنِينَ	وَمَا أَنَا
that which (is) left (by) Allah	(is) better for you	if you are believers	and I am not
عَلَيْكُمْ	بِحَفِيظٍ ﴿٨٦﴾	قَالُوا يَشْعِبُ	أَصْلُوتُكَ تَأْمُرُكَ
over you	a guardian	they said O Shuaib	command you (does) your prayer?
أَنْ نَتْرِكَ مَا	يَعْبُدُ آبَاؤُنَا	أَوْ أَنْ نَفْعَلَ	فِي أَمْوَالِنَا
that we give up what	our fathers used to worship	that we do or	concerning our property
مَا نَشَاءُ	إِنَّكَ	لَأَنْتَ	الرَّشِيدُ ﴿٨٧﴾
what we like	verily you	surely [you]	(are) the forbearer the right-minded

قَالَ يَقُومُوا أَرَأَيْتُمْ إِن كُنْتُ عَلَى بَيْنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنهَيْكُمْ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ وَيَقُومُوا لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا

أَصَابَ قَوْمَ نُوحٍ أَوْقَوْمَ هُودٍ أَوْقَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنْكُمْ بِبَعِيدٍ ﴿٨٩﴾

88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and to Him I repent.

89. "And O my people! Let not my *Shiqāq* cause you to suffer the fate similar to that of the people of Nūh (Noah) or of Hūd or of Sālih (Saleh), and the people of Lūt (Lot) are not far off from you!

قَالَ يَقَوْمِ	أَرَأَيْتُمْ	إِنْ كُنْتُ	عَلَىٰ بَيِّنَةٍ
he said O my people	(do) you see (tell me)?	if I was (have)	[on] a clear evidence
مِّن رَّبِّي	وَرَزَقَنِي	مِنْهُ	رِزْقًا
from my Lord	and He has given me	from Himself	a sustenance
أَنْ أَخَالِفْكُمْ	إِلَىٰ مَا	أَنْهَيْكُمْ	عَنْهُ
to contradict you	to what	I forbid you	[from it]
مَا أَسْتَطَعْتُ	وَمَا تَوْفِيقِي	إِلَّا	بِاللَّهِ
so far as I am able (to the best of my power)	and my success (is) not	except	from Allah
عَلَيْهِ تَوَكَّلْتُ	وَالِيهِ أُنِيبُ	وَيَقَوْمِ	لَا يَجْعَلُكُمْ
in Him I trust	and unto Him I repent	and O my people	let not cause you
شِقَاقِي	أَنْ يُصِيبَكُمْ	مِثْلُ	مَا أَصَابَ
my separation (anger)	to befall you	similar (to)	what befell
نُوحٍ	أَوْ قَوْمِ	هُودٍ	أَوْ قَوْمِ
(of) Noah	or people	(of) Hud	or people
لُوطٍ	مِّنْكُمْ	بِعِيدٍ	
(of) Lot	from you	(are) far off	

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾ قَالُوا يَشْعِيبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرِيكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا

يَعَزِّيزُ ﴿٩٠﴾ قَالَ يَقَوْمِ اَرْهَطِيْ اَعَزُّ عَلَيْكُمْ مِّنَ اللّٰهِ وَاتَّخَذْتُمُوْهُ وِرَآءَ كُمْ ظَهْرًا
اِنَّ رَبِّيْ بِمَا تَعْمَلُوْنَ مُحِيْطٌ ﴿٩١﴾

90. "And ask forgiveness of your Lord and turn to Him in repentance. Verily, my Lord is Most Merciful, Most Loving." 91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us." 92. He said: "O my people! Is then my family of more weight with you than Allāh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

وَاسْتَغْفِرُوا رَبَّكُمْ		ثُمَّ	تُوبُوا إِلَيْهِ		إِنْ رَبِّيْ
and ask forgiveness (of) your Lord		then	turn unto Him in repentance		verily my Lord
رَحِيْمٌ	وَدُوْدٌ ﴿٩١﴾	قَالُوا يَشْعِبُ		مَا نَفْقَهُ كَثِيْرًا	
(is) Most Merciful	Most Loving	they said O Shuaib		We (do) not understand much	
مِمَّا تَقُوْلُ	وَإِنَّا	لَنَرٰكَ	فِيْنَا	ضَعِيْفًا	
of what you say	and indeed we	[surely] see you	among us	a weak (man)	
وَلَوْ لَا رَهْطُكَ	لَرَجَمْنٰكَ		وَمَا أَنْتَ		
and if (were) not your family	we should certainly have stoned you		and you (are) not		
عَلَيْنَا	يَعَزِّيزُ ﴿٩١﴾	قَالَ يَقَوْمِ	أَرْهَطِيْ	أَعَزُّ	
against us	powerful	he said O my people	(is then) my family?	(of) more weight	
عَلَيْكُمْ	مِّنَ اللّٰهِ	وَاتَّخَذْتُمُوْهُ	وِرَآءَ كُمْ	ظَهْرًا	
with you	than Allah	and you have taken Him away	behind your	backs	
اِنَّ رَبِّيْ		يَمَا تَعْمَلُوْنَ مُحِيْطٌ ﴿٩٢﴾			
verily my Lord		(is) surrounding of what you do			

وَيَقَوْمِ اَعْمَلُوْا عَلٰٓى مَكَانِيْكُمْ اِنِّىْ عَمِلْتُ سَوَفَ تَعْلَمُوْنَ مِّنْ يَّاتِيْهِ عَذَابٌ يُخْزِيْهِ وَمَنْ هُوَ كَذِبٌ وَّارْتَقِبُوْا اِنِّىْ مَعَكُمْ رَقِيْبٌ ﴿٩٣﴾ وَلَمَّا جَاءَ اَمْرُنَا بِجَنَّتَنَا شُعِيْبًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَاَخَذَتِ الَّذِيْنَ ظَلَمُوْا الصَّيْحَةَ فَأَصْبَحُوْا فِىْ دِيْرِهِمْ

جَثِمِينَ ﴿٩٤﴾

93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you." 94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a mercy from Us. And As-Saihah (torment-awful cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.

وَيَقَوْمٍ	أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ	إِنِّي	عَمِلْتُ	سَوْفَ تَعْلَمُونَ
and O my people	act according to your ability	(and) verily I am	acting	soon you will know
مَنْ	يَأْتِيهِ	عَذَابٌ	يُخْرِجُهُ	وَمَنْ
whom	comes to him	(the) torment	(that) will cover him (with) disgrace	and who
هُوَ	كَذِبٌ	وَأَرْتَقِبُوا	إِنِّي	مَعَكُمْ
[he]	(is) a liar	and watch	verily I am	with you
			رَقِيبٌ ﴿٩٥﴾	وَلَمَّا
			watching	and when
جَاءَ أَمْرُنَا	نَجَّيْنَا شُعَيْبًا	وَالَّذِينَ آمَنُوا	مَعَهُ	
Our Commandment came	We saved Shuaib	and those who believed	with him	
بِرَحْمَةٍ	مِّنَّا	وَأَخَذَتْ	الَّذِينَ ظَلَمُوا	الْصَّيْحَةُ
by a mercy	from Us	and seized	those who wronged	the awful cry
			فَأَصْبَحُوا	
			and they became	
	فِي دِيَارِهِمْ	جَثِمِينَ ﴿٩٦﴾		
	in their homes	prostrate (dead)		

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا بُعْدَ الْمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ ﴿٩٥﴾ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٩٦﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ ﴿٩٨﴾

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamūd! (All these nations were destroyed). 96. And indeed We sent Mūsā (Moses) with Our *Ayāt* (proofs, evidences, lessons, signs, etc.) and a manifest authority, 97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh)

was no right guide. 98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

كَأَن لَّمْ يَغْنَوْا	فِيهَا	أَلَا بَعْدًا	لِمَدِينٍ	كَمَا بَعَدَتْ ثَمُودُ ﴿٩٥﴾
as if	therein	so away	with midian	as away (with) Thamud
وَلَقَدْ أَرْسَلْنَا مُوسَىٰ	بِآيَاتِنَا	وَسُلْطَانٍ	مُّبِينٍ ﴿٩٦﴾	إِلَىٰ فِرْعَوْنَ
and indeed We sent Moses	with Our Signs	and an authority	manifest	to Pharaoh
وَمَلَائِيهِ	فَاتَّبَعُوا أَمْرَ	فِرْعَوْنَ	وَمَا	
and his chiefs	but they followed (the) command	(of) Pharaoh	and (was) not	
أَمْرُ	فِرْعَوْنَ	بِرَشِيدٍ ﴿٩٧﴾	يَقْدُمُ قَوْمَهُ	
(the) command	(of) Pharaoh	rightly guided	he will go ahead of his people	
يَوْمَ	الْقِيَمَةِ	فَأَوْرَدَهُمْ	النَّارَ	
(on the) Day	(of) Resurrection	and will lead them	(into) the Fire	
وَبِئْسَ الْوَرْدُ	الْمَوْرُودُ ﴿٩٨﴾			
and evil (indeed) is the place	to which (they are) led			

وَاتَّبَعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَمَةِ بِئْسَ الرَّفْدُ الْمَرْفُودُ ﴿٩٩﴾ ذَلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ غَيْرَ تَتَابُعٍ ﴿١٠١﴾

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift given [i.e., the curse (in this world) pursued by another curse (in the Hereafter)]. 100. That is some of the news of the (population of) towns which We relate to you (O Muhammad ﷺ); of them, some are (still) standing, and some have been (already) reaped. 101. We wronged them not, but they wronged themselves. So their *ālīha* (gods), other than Allāh, whom they invoked, profited them naught when there came the Command of your Lord,

nor did they add aught to them but destruction.

وَأَتَّبِعُوا	فِي هَذِهِ	لَعْنَةً	وَيَوْمَ
and they were pursued	in this (life)	(by) a curse	and (on the) Day
الْقِيَمَةِ	يَسْأَلُ الرِّفْدُ	الْمَرْفُودُ ﴿١١١﴾	مِنْ أَنْبَاءَ
(of) Resurrection	(how) bad is the gift	given	(is) from (the) news
الْقُرَى	نَقُصُّهُ	عَلَيْكَ	مِنْهَا
(of) the towns	which We relate	unto you	of them
وَحَصِيدٌ ﴿١١٢﴾	وَمَا ظَلَمْنَاهُمْ	وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ	
and (some have been) reaped	and We wronged them not	[and] but they wronged themselves	
فَمَا أَغْنَتْ عَنْهُمْ	الَّتِي يَدْعُونَ	مِنْ دُونِ اللَّهِ	مِنْ شَيْءٍ
so profited not	their gods	whom they invoked	anything other than Allah
لَمَّا	جَاءَ أَمْرُ	رَبِّكَ	وَمَا زَادُوهُمْ
when	(there) came (the) Command	(of) your Lord	and they added not to them
	غَيْرَ	تَنْبِيءٍ ﴿١١٣﴾	
	but	destruction	

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١١٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١١٣﴾ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١١٤﴾

102. Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe. 103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. 104. And We delay it only for a term (already) fixed.

وَكَذَلِكَ	أَخْذُ	رَبِّكَ	إِذَا	أَخَذَ الْقُرَىٰ
and such	(is the) taking	(of) your Lord	when	He seizes the towns (population)

وَهِيَ	ظَالِمَةٌ	إِنَّ أَخَذَهُ	أَلِيمٌ	شَدِيدٌ ﴿١٠٢﴾	إِنَّ
while they	(are) doing wrong	verily His taking	(is) painful	(and) severe	indeed
فِي ذَلِكَ	لَايَةً	لِمَنْ خَافَ	عَذَابَ	الْآخِرَةِ	
in that	(there is) surely a lesson	for (those) who fear	(the) torment	(of) the Hereafter	
ذَلِكَ	يَوْمٌ	يَجْمُوعٌ	لَهُ	النَّاسِ	وَذَلِكَ
that	(is) a Day	(will be) gathered together	for it	mankind	and that
	مَشْهُودٌ ﴿١٠٣﴾	وَمَا نُوَخِّرُهُ	إِلَّا	لِأَجَلٍ	مَّعْدُودٍ ﴿١٠٤﴾
	witnessed	and We delay it not	but	for a term	fixed

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾ فَأَمَّا الَّذِينَ شَقُوا فَمِنَ النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

105. On the Day when it comes, no person shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed. 106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone. 107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

يَوْمَ يَأْتِ	لَا تَكَلَّمُ نَفْسٌ	إِلَّا	بِإِذْنِهِ		
(on the) Day (when) it comes	a person shall not speak	except	by His (Allah's) Leave		
فَمِنْهُمْ	شَقِيٌّ	وَسَعِيدٌ ﴿١٠٥﴾			
then (some) among them	(will be) wretched	and (others) blessed			
فَأَمَّا الَّذِينَ شَقُوا	فَفِي النَّارِ	لَهُمْ	فِيهَا	زَفِيرٌ	
as for those who are wretched	then (they will be) in the Fire	for them	in it	(is) sighing	
وَشَهِيقٌ ﴿١٠٦﴾	خَالِدِينَ	فِيهَا	مَا دَامَتِ السَّمَوَاتُ	وَالْأَرْضُ	
and inhaling	they (will) dwell	therein	as long as last the heavens	and the earth	
إِلَّا مَا شَاءَ	رَبُّكَ	إِنَّ رَبَّكَ	فَعَّالٌ	لِّمَا يُرِيدُ ﴿١٠٧﴾	
except what wills	your Lord	verily your Lord	(is) the Doer	[of] what He wants	

﴿وَأَمَّا الَّذِينَ سَعِدُوا فَنِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْذُوزٍ ﴿١٠٨﴾ فَلَا تَكُ فِي مَرِيَةٍ مِمَّا يَعْْبُدُ هَؤُلَاءِ مَا يَعْْبُدُونَ إِلَّا كَمَا يَعْْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ ﴿١٠٩﴾ نَصِيبُهُمْ غَيْرَ مَنْقُوصٍ﴾

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end. 109. So be not in doubt (O Muhammad ﷺ) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

وَأَمَّا الَّذِينَ سَعِدُوا		فَفِي الْجَنَّةِ		خَالِدِينَ		فِيهَا	
and as for those who are blessed		then (they will be) in Paradise		abiding		therein	
مَادَامَتِ السَّمَوَاتُ		وَالْأَرْضُ		إِلَّا مَا شَاءَ		رَبُّكَ	
as long as last the heavens		and the earth		except what wills		your Lord	
عَطَاءٌ	غَيْرَ	مَجْذُوزٍ ﴿١٠٨﴾	فَلَا تَكُ	فِي مَرِيَةٍ	مِمَّا		
a gift	without	an end	so be not	in doubt	as to what		
يَعْبُدُ هَؤُلَاءِ		مَا يَعْْبُدُونَ		إِلَّا	كَمَا		
these people (pagans and polytheists) worship		they worship nothing		but	[as] what		
يَعْبُدُ آبَاؤُهُمْ	مِّن قَبْلُ	وَإِنَّا	لَمُوفُونَ				
their fathers worshipped	before (them)	and verily We	(shall) surely repay them in full				
نَصِيبُهُمْ		غَيْرَ	مَنْقُوصٍ ﴿١٠٩﴾				
their portion		without	decrease				

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١١٠﴾ وَإِنْ كَلَّا لَيُوفِينَهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ﴾

110. Indeed, We gave the Book to Mūsā (Moses), but differences arose therein,

and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān). 111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Acquainted with what they do.

وَلَقَدْ ءَاتَيْنَا مُوسَى	الْكِتَابَ	فَاخْتَلَفَ	فِيهِ
and indeed We gave Moses	the Book	but differences arose	therein
وَلَوْلَا كَلِمَةٌ سَبَقَتْ	مِنْ رَبِّكَ		
and had (it) not been for a Word that had gone forth before	from your Lord		
لَقُضِيَ بَيْنَهُمْ	وَاِيَّاهُمْ		
(the case) surely would have been judged between them	and indeed they		
لَفِي شَكٍّ	مِنْهُ	مُرِيبٌ	
surely (are) in doubt	concerning it (this Quran)	suspicious	
وَإِنْ كَلَّا	لَمَّا	لَيُوفِينَهِمْ	رَبُّكَ
and verily (to) each (of them)	[when]	surely will repay them in full	your Lord
أَعْمَلَهُمْ	إِنَّهُ	بِمَا يَعْمَلُونَ خَبِيرٌ	
their works	surely He	(is) All-Aware of what they do	

فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فْتُمْسِكُوا النَّارَ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّكْرِينَ ﴿١١٤﴾

112. So stand (ask Allāh to make) you (Muhammad ﷺ) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (to Allāh) with you, and transgress not (Allāh's legal limits). Verily, He is All-Seer of what you do. 113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped. 114. And perform

As-Salāt (the prayers), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salāt (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

كَمَا أُمِرْتَ		فَأَسْتَقِمَّ	
as you are commanded		so stand you (Muhammad) firm (and straight)	
وَلَا تَطْغَوْا ^{١١٥}	مَعَكُمْ	وَمَنْ تَابَ	
and transgress not	with you	and (those) who turn in repentance (unto Allah)	
إِلَى الَّذِينَ ظَلَمُوا	وَلَا تَرْكَنُوا	يَمَا تَعْمَلُونَ بَصِيرٌ ^{١١٦}	إِنَّهُ
toward those who do wrong	and incline not	(is) All-Seer of what you do	verily He
مِنْ أَوْلِيَاءَ	مِنْ دُونِ اللَّهِ	لَكُمْ	وَمَا
any protectors	other than Allah	you have	and not
طَرَفِي	وَأَقِمِ الصَّلَاةَ	لَا تُنصَرُونَ ^{١١٧}	فَتَمَسَّكُمْ
(at the) two ends	and offer the prayers (perfectly)	you would not be helped	then
إِنَّ الْحَسَنَاتِ	مِنَ اللَّيْلِ	وَزُلْفَا	النَّهَارِ
verily the good deeds	of the night	and (in) some hours	(of) the day
لِلذَّاكِرِينَ ^{١١٨}	ذَكَرَى	ذَلِكَ	يَذْهَبَنَّ السَّيِّئَاتِ
for the mindful	(is) a reminder	that	remove the evil deeds

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ^{١١٩} فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنَهُوتَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ^{١٢٠} وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ^{١٢١}

115. And be patient; verily, Allāh wastes not the reward of the good-doers. 116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Al-Fasād (disbelief, polytheism, and all kinds of crimes and sins) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good

things of (this worldly) life, and were *Mujrimūn* (criminals, disbelievers in Allāh, polytheists, sinners).

وَأَصْبِرْ	فَإِنَّ اللَّهَ	لَا يُضِيعُ	أَجْرَ	الْمُحْسِنِينَ ﴿١١٥﴾
and be patient	for verily Allah	wastes not	(the) reward	(of) the good-doers
فَلَوْلَا كَانَ	مِنَ الْقُرُونِ	مِنْ قَبْلِكُمْ	أُولُوا	
so if not (there) had been	among the generations	before you	persons (having)	
بَقِيَّةٍ	يَنْهَوْنَ عَنِ الْفَسَادِ	فِي الْأَرْضِ	إِلَّا قَلِيلًا	
wisdom	prohibiting (others) from mischief (corruption)	in the earth	except a few	
مِمَّنْ أَنْجَيْنَا	مِنْهُمْ	وَاتَّبَعَ	الَّذِينَ ظَلَمُوا	
of those whom We saved	from (among) them	and pursued	those who did wrong	
مَا	أَتَرُوا فِيهِ	وَكَانُوا مُجْرِمِينَ ﴿١١٧﴾		
what	they were provided with good things in it	and they were sinners		

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ﴿١١٧﴾ وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَا مَلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

117. And your Lord would never destroy the towns wrongfully, while their people were right doers. 118. And if your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one religion, i.e., Islam)], but they will not cease to disagree. 119. Except him on whom your Lord has bestowed His Mercy (the follower of truth – Islamic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): “Surely, I shall fill Hell with jinn and men all together.”

وَمَا كَانَ رَبُّكَ	لِيُهْلِكَ الْقُرَىٰ	بِظُلْمٍ	وَأَهْلُهَا	
and your Lord would not	destroy the towns	wrongfully	while their people	
مُصْلِحُونَ ﴿١١٧﴾	وَلَوْ شَاءَ رَبُّكَ	لَجَعَلَ النَّاسَ		
(were) right doers	and if your Lord had willed	He (could) surely have made mankind		

أُمَّةٌ	وَاحِدَةٌ	وَلَا يَرَاؤُنَ مُخْلَفِينَ ﴿١١٨﴾	إِلَّا مَن
nation	one	but they will not cease to disagree	except (him on) whom
رَحِمَ رَبِّكَ ﴿١١٩﴾	وَلِذَلِكَ	خَلَقَهُمْ	
your Lord has bestowed His Mercy	and for that	He created them	
وَتَمَّتْ كَلِمَةُ	رَبِّكَ	لَأَمْلَأَنَّ جَهَنَّمَ	مِنَ الْجِنَّةِ
and shall be fulfilled (the) Word	(of) your Lord	surely I shall fill Hell	with jinn
وَالنَّاسِ	أَجْمَعِينَ ﴿١٢٠﴾		
and men	all together		

وَكَلَّا نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَشِئْتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ
وَذِكْرٌ لِلْمُؤْمِنِينَ ﴿١٢١﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَى مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢٢﴾ وَانظُرُوا
إِنَّا مُنظِرُونَ ﴿١٢٣﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ
عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٤﴾

120. And all that We relate to you (O Muhammad ﷺ) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers. 121. And say to those who do not believe: "Act according to your ability and way, We are acting (in our way). 122. "And you wait! We (too) are waiting." 123. And to Allāh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad ﷺ) and put your trust in Him. And your Lord is not unaware of what you (people) do.

وَكَلَّا	نَقْصُ عَلَيْكَ	مِنْ أَنْبَاءِ	الرُّسُلِ	مَا
and all (that)	We relate to you	of (the) news	(of) the Messengers	(is) that
نَشِئْتُ	بِهِ	فُؤَادَكَ	وَجَاءَكَ	فِي هَذِهِ
(and) firm	We may make strong	your heart	and has come to you	in this
وَمَوْعِظَةٌ	وَذِكْرٌ	لِلْمُؤْمِنِينَ ﴿١٢١﴾		
and an admonition	and a reminder	for the believers		
الْحَقُّ				
the truth				

وَقُلْ	لِلَّذِينَ	لَا يُؤْمِنُونَ	أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ	إِنَّا
and say	to those who	(do) not believe	act according to your ability	verily We
عَمَلُونَ ﴿١٢٦﴾	وَأَنْتَظِرُونَ	إِنَّا	مُنْتَظِرُونَ ﴿١٢٧﴾	
(are) acting (in our way)	and wait	indeed We (too)	(are) waiting	
وَلِلَّهِ غَيْبٌ	السَّمَوَاتِ	وَالْأَرْضِ	وَالِيهِ	
and to Allah (belongs the) Unseen	(of) the heavens	and the earth	and to Him	
يَرْجِعُ الْأُمُورَ كُلُّهُ	فَاعْبُدْهُ	وَتَوَكَّلْ		
return affairs	all of it	so worship Him (O Muhammad)	and put your trust	
عَلَيْهِ	وَمَا رَبُّكَ	يَغْفِلُ	عَمَّا تَعْمَلُونَ ﴿١٢٨﴾	
in Him	and your Lord (is) not	unaware	of what you (people) do	